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--Sixteen Pages--

It seems scarcely possible that Mr. Dur-

bin, of Anderson, should be snubbed by the

President, as the report goes, when men

of much less value in the canvass in Indiana

have been conspicuously noticed.

It is very evident that Governor Mount

is not a believer in the theory of a single

tax laid upon land. Like all farmers, he is

anxious to have all the property of the

State share the privilege of paying taxes.

As Carter Harrison the son seems to be

much the same sort of a demagogue that

Carter Harrison the father was, Chicago

papers opposing him might reprint the edi-

torials originally published against his

father.

The "mothers" have had their national

convention and now the "working women"

have set the day for one. There will prob-

ably be as many women who really work

at the proposed gathering as there were

sufficient mothers at the one lately held.

"Plums and persimmons" is the phrase

used to indicate the favors of the Presi-

dent. The persimmon must have reference

to those small places which persons must

take as Hobson's choice. Often the persi-

mon must have the asstringent qualities

possessed very early in the season.

For such positions as national bank ex-

aminer an experience in banking should be

demanded. To assume that a man who has

no experience in banking can examine the

affairs of a bank is as absurd as it would

be to make a man a boiler inspector who

knows nothing about their construction and

defects.

The Augusta (Ga.) Chronicle, of which

ex-Senator Patrick Walsh is editor, recently

made the surprising remark that

"conviction for embezzlement will soon be

as impossible as convicting a white

man for murder." While there is a feeling

that white murderers go scot free in Georgia,

such a confession was not expected

from Mr. Walsh.

It is said that Jefferson, while pouring a

cup of hot tea into a saucer, asked Wash-

ington what was the good of the Senate.

"You have answered it yourself," Wash-

ington replied; "the Senate is the saucer

into which we pour our legislation to cool it."

In recent years the Senate has be-

come the place where most useful legisla-

tion is smothered by endless talk.

One of these days members of legislatures

who present bills for amusement will learn

that the outside world takes them in dead

earnest. Indiana's ideas of regulating mat-

ters are judged by Mr. Sutton's bill requir-

ing hotels to print their menus in English.

Mr. Sutton intended it as a joke, but the

Springfield (Mass.) Republican regards it as

evidence of frakism in the Indiana Legis-

lature.

Those who entertain the opinion that the

Turkish army is not one which has fight-

ing qualities are mistaken. The Turk is a

fighting soldier, but above all things his

religion inspires him with frenzy in battle

because those who die in battle are as-

sured of a much more desirable existence

than falls to the average "unspeakable"

in this life.

The crusaders of the American Theo-

logical Society, who have been making a

tour of the world in the interest of the

universal brotherhood of man, have arrived

in St. Louis from the West, and to-morrow

will continue on their itinerary towards

New York. It is not known how much

brotherhood of man they have dispensed

during their journey, but there seems to be

a conspicuous lack of it in Armenia and

Cuba.

The new tariff bill will be ready for in-

troduction in the House on the first day

of the special session. This is the first time

in the history of the country that a meas-

ure of great importance has been framed

in advance of the meeting of Congress and

made ready for introduction on the open-

ing day of the session. It illustrates the bus-

iness methods of the Republican party, and

is highly creditable to those who have done

the work.

A correspondent in Washington tells a

story to the effect that Senator Sherman

cannot tell one tune from another, and be-

cause of this defect thanked a band during

the campaign for giving his audience the

inspiring "Star-spangled Banner" when in

fact the band had played "Looking for the

Bully of the Town." Against this it can

be said that while he was secretary of the

treasury Mr. Sherman, when visiting Bos-

ton, attended a series of concerts devoted

to classical music.

key. The same is true of Great Britain and Italy. The masses are hostile to Turkey and favorable to Greece, so that a ministry which should ignore this fact would run the risk of being overthrown. Thus the powers are really against coercion. For reasons of its own, which many will attempt to explain, Russia is in favor of coercion. The hot-headed Emperor William favors a harsh policy with Greece, but such an imperialist cares not for public opinion, and, like the Czar, cannot be reached by its influence. It is a new thing for any of the powers to be influenced by public opinion, but in republics and representative governments it has come to be a power which influences national action.

IMMIGRATION AND THE EDUCATIONAL TEST.

Although President Cleveland's veto of the immigration bill passed by the last Congress killed the measure it may be revived and introduced as a new measure in the next Congress. President McKinley is on record in favor of further restrictions on foreign immigration, and the vote by which the late bill was passed over the veto in the House insures its success in that branch of the next Congress, which will contain a large percentage of the old members. President McKinley said in his inaugural address:

Our naturalization and immigration laws should be further improved to the constant promotion of a safer, a better and a higher citizenship. We must be more vigilant to understand and to appreciate the great value and beneficence of our Constitution and laws, and against all who come here to make war upon them our gates must be promptly and firmly closed. Nor must we be unmindful of the need of improvement among our own citizens, but with the aid of our forefathers, encourage the spread of knowledge and free education. We shall attain that high destiny as the foremost of the enlightened nations of the world, which, under Providence, we ought to achieve.

It will be observed he recommends an improvement of our naturalization laws as well as of our immigration laws. The two should go hand in hand. It is not more important that undesirable immigrants should be excluded than it is that proper restrictions and safeguards should be thrown about the granting of the rights of citizenship to those who are admitted. Under our present naturalization laws a foreigner cannot become a citizen of the United States until he shall have been a resident of the country five years, but by the laws of other States he may become a voter long before he becomes a citizen. This is not the case in all of the States, and should not be in any. The States which allow an alien to vote after declaring his intention of becoming a citizen and a resident in the United States of one year are Alabama, Arkansas, Colorado, Florida, Indiana, Kansas, Louisiana, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Oregon, South Dakota and Wisconsin. The remaining States, thirty in number, require full citizenship—that is, a residence of five years, before voting. The laws of all the States should be uniform on this subject, and a residence of five years is not too much to ask before conferring the right of suffrage. The Constitution of Indiana on this subject should be changed.

The two classes of foreign immigrants against which Mr. McKinley expresses himself are the vicious and the illiterate. Paupers are already excluded. The vicious would include anarchists and agitators as well as criminals. The educational test would not exclude many immigrants from countries whence we derive our best immigration. A table compiled by an active supporter of the bill vetoed by Mr. Cleveland shows what countries the educational test would strike the hardest. It shows the percentage of illiterates in European countries as follows:

Nationalities.	Percentage of illiterates.
Portugal	67.55
Italy	52.93
Greece	52.93
Romania	48.85
Poland	39.82
Hungary	37.89
Other Austria	37.70
Greece	37.70
Belgium	25.18
Belgium	17.55
Bulgaria	16.79
Bohemia and Moravia	16.79
Ireland	14.27
Finland	13.58
France (French)	12.83
England	12.83
Netherlands	12.83
Sweden	12.83
Germany	12.83
Norway	12.83
Denmark	12.83
Switzerland	12.83
Denmark	12.83

From this appears that the largest number of persons who would be excluded by the educational test are from countries which are the least desirable in all respects. The best immigrants we receive come from the Scandinavian countries, Sweden, Norway, and Denmark, from Germany, England and Scotland, Ireland, France, the Netherlands and Switzerland. The foregoing discloses the interesting fact that the percentage of illiterates is less in Denmark than in any other country of Europe, Switzerland and Sweden holding, respectively, second and third place. Among the great countries Germany has the lowest percentage of illiterates, England and France are almost identical, and Russia makes by far the worst showing of all. Scotland makes a better showing than England, and Ireland better than Wales. The countries of southern Europe, which show very much the largest percentage of illiterates, are the countries from which immigration has been increasing in recent years, and against which the restrictions are most hardy made too stringent. The educational test would exclude very few immigrants not objectionable on other grounds. For present purposes it is a good test.

THE WARNING OF EXPERIENCE.

There can be no doubt that thousands of people in this and adjacent States are taking their small accumulations of money out of building associations and banks and turning it over to firms that promise to pay, and do pay, for a time at least, 15 or 20 per cent. per annum. It seems incredible that sensible and thoughtful men and women should be so unwise, even if the offers now being made to pay an annual return of one-fifth of the investment were the first of that character. Do they consider that there is no legitimate business at the present time in which those who are engaged can afford to pay 8 per cent. interest on large amounts of money to carry it along? Are they aware that the net earnings on the capital stock and surplus fund of all the national banks in the United States during the year which ended Oct. 31, 1896, was but 5.4 per cent., including the profits on circulation, and that the actual dividends on the capital and surplus fund of such banks has not exceeded 6 per cent. since 1890, and was but 5 per cent. the last banking year?

If these institutions, which have the use of a large part of their deposits without paying interest, can earn but 5.4 per cent. a year it is possible that any firm or association can so invest money as to return to the investors 20 per cent? British consols,

bearing 2 1/2 and 3 per cent. interest, are quoted at 112, and United States 4 per cent. bonds of 1895 were quoted in New York at 124 on Friday. Indiana could sell its 4 per cent. bonds considerably above par. Loans can be obtained on sound real estate in most of the States of the central West for from 6 to 8 per cent. During the last week of money has been loaned on call at from 15 to 20 per cent. and at a much lower figure in the money centers of Europe.

In view of such facts, how can any person who possesses ordinary sense bring himself to imagine that any firm or association can so invest money as to make 20 per cent. a year? Does he dismiss common sense, judgment and reason and permit his imagination to trick him into the belief that the man who offers 20 per cent. per annum possesses some secret for money-making of which the wisest capitalists of the world, who take 3 or 4 per cent. are ignorant? Have the men who masquerade under ordinary firm names found the philosopher's stone for which the ancient disciples of alchemy sought in vain and can turn base metals into gold? If so, why do they keep with the boundless wealth in their grasp and dole it out in 20 per cent. dividends on loans?

In reply to such questions as the foregoing, those who are urging people to invest their money so as to obtain 20 per cent. annual interest loudly urge that some of the firms which make these offers have been paying 20 per cent. in loans for three or four years. With a tone of complete triumph these persons who have made money out of such operations ask, "What have you to say to that?" The question may be answered by a few facts. Five or six years ago there sprang up, under the cover of loose benefit-insurance laws in the Eastern States, mutual benefit organizations by the score, which promised miraculous returns on money loaned them. The scheme was adroitly presented, showing the profits to those who subscribed. Never were so many names applied to organizations indicative of all the Christian virtues. Thousands of people took their money out of savings banks and turned it over to the new schemes of financiers, who promised wealth in a few years. In vain did intelligent men warn these thousands with experience and argument. To them the dupes said, "We are getting our high interest in monthly installments." After a time state bank commissioners were compelled to recognize the evil, but for a year these amazing frauds held high carnival in New England. Finally one of them was investigated by a savings bank commissioner under authority of a legislature. It was found that little of the money had been invested, but was accumulated to pay the interest of 2 or 3 per cent. a month, which the dupes who received it for the most part swindled voted themselves large salaries, the chaplain of one of them, who had offered prayer in two or three of the general meetings, being paid \$2,000. Another example: A woman named Howe set up in Boston as a borrower of money to help women. She worked up a large clientele. She invested some of her money, but at length the time came when she could not pay her 2 per cent. a month dividend, and collapse and great loss to many women who had deposited a few hundreds followed. In 1888 and 1887 every Eastern town was canvassed by the agents of loan associations which promised to pay 12 per cent. on money to be loaned in Kansas and other new States on mortgages. Early in the boom those who loaned received a quarterly installment of 3 per cent. interest. This was noised about and money poured into these investment companies by hundreds of thousands. Conservative people in that region gave warning, but it was of no avail. The quarterly payments of interest, obtained by taking it out of the first money loaned, were unanswerable, and the loaning went on for a year. At length it became necessary to pay the interest from the money collected by the borrowers. This being impossible, interest was defaulted, and a state bank commissioner found that the money invested in these loans and city mortgages had been lost. Many such instances could be noted to show that this promise to pay 20 per cent. interest on money is a very old swindle in a new disguise. Experience is the safest teacher, and experience teaches that sooner or later these people who are trusting their money to persons who promise 20 per cent. or any other per cent. without giving security will be defrauded.

LITERARY DISCRETIONS.

Once upon a time, when Mr. John Hay was young and was trying a "gentle hand at various kinds of literature, he produced two poems—at least, the limitations of the language seem to make it necessary to call them poems—where he would doubtless in these, his more sedate days, be more than willing to put out of existence and out of men's minds. These productions are known, respectively, as "Little Breches" and "Jim Bineas," and obtained a wide circulation. The very element of success which causes the judicious to grieve, and which must rattle the author's own, now fastidious taste, a coarseness and irreverence of thought and phrase, was precisely that which caught the fancy of the not inconsiderable class of readers who look upon coarseness in literature as admirable realism, and are rather pleased than otherwise with irreverence. It is an element to which those who are striving for the best in literature do not care to cater. As a matter of course, these rhymes and his other "Pike County Ballads" have been hunted up and commented on by the English press since the announcement was made that he would be the next ambassador to England. The Spectator is shocked over the unconventional nature of such lines as these from "Jim Bineas":

He wasn't no saint—these infjurers
Is all pretty much alike—
One wife in Natchez-under-the-Hill
And another in Perdue's—
A Keersless man in his talk was Jim,
And an awkward hand in a row,
I want a chaw of tobacco,
I reckon he never knowed how.

Another English paper quotes with severe disapproval the last two stanzas of "Little Breches." These, it will be remembered, follow an account of the hunt for the small boy in a blinding snowstorm, and are even more "unconventional" than the verse quoted above:

We found it at last, and a little shed,
Where they shut up the lambs at night;
We looked in and seen them huddled there,
So warm and sleepy and white;
And that not Little Breches and chirped,
As peart as ever you see—
I want a chaw of tobacco,
And that's what's the matter with me."

How did he get there? Angels!
He could never have walked in that storm.
They just scooped and toted him
To what it was safe and warm.
And I think that saying a little child,
And bringing him to his own,
Was a good deed, and a brave one.
Than leading round the throne.

Although Colonel Hay has written much since the publication of "Pike County Ballads," and nothing that was not dignified in character, it is probable that his literary

reputation in England will be based on the rhymes which in this country it now seems difficult to associate with his personality, and the merit that is in the ballads, the fidelity to a passing phase of American life, will not be understood by Englishmen. Having quoted from these rhymes, it is no more than fair to offer a specimen of a different sort—one whose perfection should go far to offset the faults of the others. Of "Sister Lark" he says:

She lived shut in by flowers and trees
And shade of gentle biographies,
On this side lay the trackless sea,
On that the great world's mystery;

But all unseen and all unguessed
They could not break upon her rest,
The world's far splendors gleamed and faded,
After the wild seas foamed and dashed;

But in her small, dull paradise,
Safe housed from rapture or surprise,
For day and night she kept her flight
The peace of God that filled her eyes.

His "Castilian Days" and his "Life of Lincoln," written in collaboration with John Nicolay, are works that should make amends for any youthful literary indiscretions.

INDECENT NEWSPAPERS.

Some time ago the New York World and the New York Journal established the unenviable reputation of being the "leading" sensational newspapers of the country. The World has for years outraged the better taste of the community by its publication of nasty scandals, its offensive personalities and general lack of dignity and respectability, but it was not until the Journal, under the management of a San Francisco millionaire, became its rival in the same field that the extreme of indecent journalism was reached. Both papers have been engaged in a mad struggle to stir the pool of vice to the depths and set the discoveries before their readers in the most sensational way. Both have followed the fashion of printing wild tales built up in their own offices concerning politics, national and international, concerning Cuban affairs and the relations of our government

therewith, concerning any matter, public or private, that suggested itself to irresponsible minds, and the tales, after having been made the most of, have been denied or merged into others more improbable. Their illustrations have been disgusting, often indecent, in subject, and atrocious from the artistic standpoint. They have not been trustworthy as to news, though great sums are spent on special correspondents of high literary or journalistic repute, and they have been exaggerated daily editions of the Police Gazette in their general tone. Protests against them have been numerous; people of refined tastes have resented having them thrust in their way in hotels, on the trains and even in club reading rooms, but until now it never seems to have occurred to any one that the evil might be abated. A few days ago the managers of the New York public library decided that the obnoxious sheets should no longer be received there. This started the ball, and other libraries, a number of New York and Brooklyn clubs, and all the M. C. A. reading rooms in New York city have shut the two papers out as unfit matter. There are sneers, of course, at the "unco guild," and assertions that this action only advertises the papers and increases their circulation, but, nevertheless, it is safe to say that the blacklisting by the respectable element hurts. And, whether it does or not, the action is a proper protest against a form of journalism that has become a public scandal. The only way to remedy the evil, since the proprietors prefer to cater to the depraved part of the community, is to create so strong a public opinion against it that the publication of such sheets will cease to be profitable. "Yellow" journalism, whether it be practiced by a "great daily" of New York or an obscure weekly of Indianapolis whose editor has gone to the penitentiary, should receive no encouragement from self-respecting people.

A UNITY OF DOCTRINES.

Mr. Hargrave, president of the theosophical societies of America and Europe, has issued a statement that the two cardinal doctrines of theosophy are reincarnation and compensation, and that the application of the two principles makes clear the apparent inequalities of existence by showing that they are not inequalities but the workings of absolute justice. If one child is born to luxury, for example, and another to poverty, the first, he declares, owes his happy situation to its own efforts in a previous existence. "Just as we mold our future on earth," he claims, "just so will it be in the present and all succeeding lives. The child that re-entered this life in poverty paid the penalty of a misdeed in a previous life. It is the law of compensation."

People inquire curiously about theosophy in the hope that it affords a clearer glimpse into the mysteries of our existence here than the orthodox Christian religion gives, but it will be observed that the principles set forth by Mr. Hargrave agree with scriptural law that what a man sows that shall he also reap—of the cardinal points of the Christian faith. The law of conduct and the belief in compensation are the same in both; the difference is in the methods of compensation. In the one case the individual is represented as returning to earth to receive his reward for good or evil behavior; in the other he goes to a vaguely pictured, far-off world of everlasting bliss or sorrow. The man who accepts either theory and governs his conduct accordingly must make a good member of society.

The manner in which the world's religions touch each other and the aid given by science in showing the relationship of many exemplifications. A writer in the Springfield Republican outlines with much clearness the conclusions reached by scientists who have been searching for the origin of life—the first cause. They have been limited for a long time at the atomic theory—life was traced to the atom, but beyond that they could not go. Now they are taking up the vortex-ring theory of Helmholtz as a possible bridge which shall span the space between the molecule and what lies beyond. Helmholtz's speculation of his vortex theory is that the imponderable ether in which worlds move without friction, the ether whose existence must be admitted to account for the phenomena of light, radiant heat and electricity, and which permeates all space, even the interstices between the atoms, has in itself the properties of all life. Out of it matter can be made by the formation of a vortex, which is the spinning of a perfect fluid in a perfect fluid. It is the hypothesis that atoms may be vortices in the ether, and that they differ from the surrounding medium only by being endowed with a peculiar form of motion. The ether being frictionless it is believed by physicists that such vortices, or rings, or atoms, once formed would pos-

sess the physical attributes of form, magnitude, density and energy—that is, would not be inert. They would, however, be identified in their basis with the ether itself, thus making only one substance. In the competition of the universe. With the atom understood the scientist begins to feel that he may know what God, man and the universe are. Professor Dubois is quoted as saying: "I think we are very near to a discovery of a physical basis for immortality that will transform most of our thinking. For the ether is coming to be regarded as a medium for spirit or spirit substance." Tesla says: "Nature has stored up in the universe an infinite amount of energy. The eternal recipient and transmitter of this energy is the ether." Professor Hemstreet, writing of these views, says: "Now call this energy God's mind and the ether God's body, then we have the secret of eternal life and the process of cosmic evolution. God in the ether is no stronger than the soul in the body. Mind in the ether is no more unnatural than mind in the flesh and blood." Thus what science calls energy, others call God.

"Putting this latest truth of science into nineteenth century language," says Calthrop, who is a clergyman who has devoted much time to science, "we say God has nothing but Himself to make His children out of. They are spirit because He is spirit. They live because He lives. They inherit His love, His wisdom, His eternity. There is only one mind and they share it; only one life and in that life they live; only one spirit and they are spirit. A God whom we may possibly approach in some far-off tomorrow is to give place to a God in whose bosom we rest, the presence of whose life and love we daily and hourly feel. God, the ultimate fact and spirit, the sure foundation on which all things rest. This is the thought of the twentieth century into which we of the nineteenth are just beginning to enter."

Out of this new conception of the "First Cause" may come tremendous results. As the writer of the article alluded to says: "Space is thus seen to be, then, in very truth, the actual presence of God. Nature, with its now all-inclusive borders, is the manifestation, revelation, appeal of the Infinite Mind, the Infinite Will, to the finite mind; of the Father to His children; of Spirit to spirits. This fact, or, if you please, this conception, once grasped in